

JAIPUR SERIAL BLASTS

These cowardly acts of terror have become a sore on the body politic of Indian democracy. The current global and local politics in the name of religious identity is intensifying the acts of terror, more so in India. The unfortunate part is that prevention of these acts has been politicized by some political parties. Some of them claim that the present Government is soft on terrorism so there is increase in these acts of terror. They forget that even during the NDA regime the frequency and intensity of these acts was similar. Just by making the repressive laws cannot curtail these acts as it is a superficial and wrong approach. These acts of terror have deeper political causes. These causes relate to US lust for oil, its help in forming Al Qaeda and local rise of communal politics around issues of religious identity.

The worst part of handling acts of terror, which has a bearing on the preventive measures, is the prevalent theory guiding the investigation authorities. As per this theory these acts are done by some Pakistan trained groups who want to spread communal disharmony. On this pretext many Muslim youth are hauled up and investigation is presented as a success. So many such acts of terror have taken place, Malegaon, Banaras, Mumbai, but how many places have the communal disharmony erupted? Are the terrorists fools to repeat the act which is not having the desired result? Then, the investigations done so far are clouded in mystery and under the cloak of secrecy. The social audit of these investigations has not taken place barring an odd exception. The present theory of investigating agency deliberately overlooks the case of two Bajarang Dal workers getting killed in Nanded in April 2006. It also does not want to give serious thought to the narco-analysis of one of the survivors of the Nanded episode who said that now Hindus should also do the acts of terror, in front of crowded mosques else they will be regarded as eunuchs.

The occurrence of these acts, more often on Tuesdays and Fridays gives a signal which goes beyond the thinking of present investigation agencies. There is need to have a National body with due representation from the socially concerned citizens and Human rights activists who can have a say in these matters and also who in an unbiased way can go to the truth of these acts, unlike the ones at present, where the pattern of investigation can be predicted right in advance due to the prevalent prejudices, which by now have become institutionalized.

These acts are now polarizing the society and the biggest beneficiary of these are the communal forces. In a way, now communal violence is being substituted by the acts of terror to consolidate the base by communal party.

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CRISIS IN N&LC

We wish to inform the concerned people of the collapse of News and Letters Committees (N&LC) and of our intention to found a new Marxist-Humanist organization. This is our response to the crisis in N&LC, which has reached the point of no return. The members of its Marxist-Humanist Tendency are being forced out of N&LC by crass and undemocratic means, in violation of its constitution and all principles of socialist democracy.

Nearly half the organization formed the Marxist-Humanist Tendency in January in order to try to return N&LC to Marxist-Humanist practice. The Tendency operated openly, democratically and pursuant to the N&LC constitution, but a group who had seized control over N&LC's name and resources managed to get rid of us rather than to debate our disagreements. This group recently "suspended" some of us for our political actions, and the prospects of getting N&LC back on a Marxist-Humanist path appear nil. So we are leaving that shell of an organization today.

We, Members of the Marxist-Humanist Tendency have recons-tituted ourselves as the Marxist-Humanist Committee, a temporary working group of individuals who seek to re-found a Marxist-Humanist organization in the United States. We call on all supporters of Marxist-Humanism to contribute to our effort to work out the Marxist-Humanist concept of the relationship between philosophy and organization for the 21st century.

The underlying cause of the break-up of N&LC is several years of differences over the philosophy and practice of Marxism and Marxist-Humanism. At the heart of these differences was that some in N&LC recoiled from working out a philosophically grounded alternative to capitalism, preferring instead to simply repeat conclusions and give lip service to the ideas of Raya Dunayevskaya, the founder of Marxist-Humanism in the US. This is despite the fact that Dunayevskaya held that working out the question "what happens after the revolution" before it occurs is crucial for over-coming one of the most important and unresolved problems in the history of Marxism-the separation of philosophy from organization.

Chicago, US

Marxist-Humanist Committee,